

X.

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The highest end cannot be our relativistic surmisings of that highest end; neither is it identical with our comparative interpretation of utility. Again, we shall not find it if we rely upon our <sup>temporal, previous,</sup> individual appreciation of beauty. The highest end is not to be contained in any of these limitations though it contains them all. ~~It is for this reason that~~ great art is beyond the judgment of schools and systems and critics. <sup>for exactly this reason,</sup> It is beyond limitation because, like good science which, regardless of systems, is always in pursuit of a larger, undiscovered truth, it is in pursuit of a larger experience of beauty, (by which it is captured.)



(2) →

The effects of the artist's work may be the creation of a school, but the work of the artist himself is beyond the <sup>judgment of the</sup> school and the system. Great art is beyond limitation just as great thought and great feeling, as <sup>So, too, is</sup> ~~well as~~ great science, <sup>beyond limitation</sup> that is, good science which only <sup>is</sup> ~~makes it~~ great because it is, regardless of systems, always in pursuit of truth.

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Not all art is great just as all criticism is not necessarily just. ~~The~~ ~~Ab~~leness for great creation has to exist in the artist just as ~~the~~ ableness for great response must exist in the appreciator. And while great art alone does not make for great thought, where there is great thought there is always great art in which case the artistic expression <sup>or work of art</sup> is incidental to the greatness of emotion and thought which went into it. The appreciation of that greatness must also be of great development. Otherwise, the influence of great things by which, incidentally, ~~one is~~ <sup>we are</sup> always surrounded, is mediocre. Therefore it is the development of mind which comes first in expression as well as in appreciation.

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<sup>though</sup>  
Great art does not necessarily make for  
great development, ~~though~~ great development  
makes always for great art. Only the developed  
heart and mind can appreciate greatly for  
which reason mediocrity is never benefitted  
by great creation to its growth, its develop-  
ment.



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Great wisdom is not necessarily denoted by inspiring artistic creations. There is a distinction between a great man and a great artist. There is a distinction also between the great appreciation of art as art, as aesthetic response, and that response which drives by beauty to wisdom, to spiritual reality. The one just stirs the emotions even to ~~ecstasy~~, but ~~it~~ leaves the personality self-prejudiced, self-centered, narrow. The other stirs the emotions to deeper thought <sup>(cognizance of)</sup> ~~and the drive to make that thought~~ <sup>which become</sup> tangible reality in <sup>the</sup> ~~its own~~ living. One response to art deals with the impulses of gratification; we may reel with the impact of a great sight as a drunkard reels. The other response becomes self-revelation, unfoldment of intelligence, and though it, too, may <sup>cause me to</sup> reel, <sup>he</sup> ~~it~~ does so as one who is intelligently, even divinely inspired. ~~by it.~~



The whole natural universe is an artistic creation of man's seeing by which he, in turn, is inspired to act according to the ways of his development. As the growth vision is concealed to the lesser growth, so the lesser emotion does not exist for the greater mind beyond the recollection of a phase in its <sup>growth</sup>.

What one realizes, the other is unable to suspect. <sup>and</sup> ~~What~~ <sup>what that other takes as final reality, no other to be but a rung in the ladder of Reality</sup> ~~one realizes, the other is unable to suspect.~~

<sup>So that</sup> But the determining factor in all seeing and <sup>and concluding</sup> appreciating rests with the <sup>developed</sup> quality of the instrument which preceives and appreciates. <sup>and</sup> ~~decides.~~



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A great work of art may be created without the artist's having any profound understanding of it. His experience <sup>of</sup> ~~with~~ it may be connected with great ecstatic emotion but not with great ecstatic illumination to become incorporated into his life.



Wherever we look, we see great artistic creations.

What does the artist do? He renders them again, he <sup>conveys</sup> ~~renders~~  
<sup>the wonder</sup> ~~then~~ as he sees <sup>it</sup> ~~them~~. He can do nothing but render ~~so~~  
<sup>my re-creating it</sup> ~~that the~~ beauty is ~~revealed~~ through his personality.

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So great creation is the great ability to render  
whether it is in the form of living or in the forms  
of artistic production. <sup>But</sup> He who can render the master-  
piece which is the life of Christ in his living is a  
greater artist than he who can hint at his greatness  
through the aesthetic forms of painting, poetry, or  
music.



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How can we determine the highest end of an artistic production? By how much we are uplifted, not carried away by it in a momentary <sup>burst</sup> blast of emotion; by how much it enters into our development. The momentary <sup>burst</sup> ~~explosion~~ of feeling, <sup>thought</sup> ~~burst~~ of emotion may be merely a pleasurable disturbance, but it is not an embellishment of the nature which is in the least sustained.



( The effect, whatever it is, is the highest actual  
and for us but this is not the final end). A great  
piece of art may have a mediocre effect upon the  
mediocre nature while a mediocre painting, a  
mediocre expression of art may affect a great mind  
greatly, not on account of its artistic creation <sup>merit</sup>  
but on account of his greatness of soul. ~~But~~ Of  
course, he <sup>will</sup> ~~does~~ not look upon an average work and  
call it great. <sup>But</sup> He is affected greatly by what he  
sees; <sup>just as</sup> the small soul is affected narrowly. To the  
great mind, everything is great but only because he  
looks greatly upon everything.

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The appreciation of art as art is confused with appreciation of art as incentive to development. We do it in life, too. We praise our cultural achievements but they are great achievements only in art and technique; not in living.

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A civilization is not great merely because <sup>it produces</sup> ~~living in~~ it are great artists, great technicians, men of great thought, but because living in it are <sup>those who are as great as there</sup> ~~men of great minds~~ ~~as of great lives~~. And while it is a great thing that these should have lived <sup>or</sup> ~~and~~ still live <sup>in a</sup> ~~amongst the~~ civilization, the mere fact of their presence does not make <sup>it</sup> ~~a civilization~~ great.

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What makes a civilization great is when its people benefit by the great among them to become themselves great. which they would if the greatness of these men were used for the benefit of the masses. which has yet to happen.

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Individuals they benefit; they go on benefitting those who can appreciate. <sup>my</sup> Their thought which makes them great is still present, <sup>what</sup> ~~and~~ their lives which cannot die <sup>at least in the</sup> ~~is~~ of benefit. But in teaching about them in the school, we are mainly concerned with their historical existence, not with their lives. That cannot stimulate the intelligence into more intelligence.



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A person listening to music may quite forget himself, but that is only because all ordinary sensation is obliterated for him <sup>due to</sup> ~~as the result~~ of the harmony he feels. <sup>and yet</sup> At this moment he is experiencing something of his true personality of which he seldom has tangible knowledge or feels relationship to.

*During <sup>entire</sup> a lifetime, one enjoys only a few such moments when <sup>one</sup> feels a relationship to this personality - a lifetime is spent, though unknown to the ordinary self, in the search for this personality and at the end one seldom has any reliable evidence for tangible experience of its existence.*



Revelation is seeing plus understanding.

~~It does not arise~~ through the <sup>elusive</sup> dexterity of  
personalized impressions <sup>it attains</sup> but in an impersonal  
~~to be identified with clarity.~~ <sup>that clarity</sup> freedom of clarity. ~~It is~~

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the mind experiencing itself in less shadowy  
fashion, revealing itself to itself with a  
thrilling brilliance compounded of a clarity  
unknown to the ~~ordinary~~ <sup>ing</sup> experience of the  
ordinary  
consciousness.



Profundity goes always with great feeling for beauty, but this feeling is not only ecstasy but revelation which the experiencing personality carries over into its practical living. ~~==~~ Where there is no revelation, the emotion of beauty ends only in suspended experience.

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~~While there is~~ art as aesthetics and art  
as ethics, <sup>and</sup> to have a feeling for the latter  
does not lessen the experience of beauty. In  
fact, art as ethics, as it <sup>relates</sup> ~~is related~~ to  
development, contains the keenest appreciation  
of beauty but not as restricted to aesthetic  
sensation where it may only be a powerful  
emotion which in no way builds up to profundity  
of thinking.



The ordinary consciousness, wallowing in the  
<sup>bovine</sup>  
~~ovine~~ interests of life, has under ordinary circum-  
~~porcine~~  
stances no idea of the true personality. But when  
stirred powerfully by some sight or impression,  
it is also, according to its development, stirred  
out of its ordinary attitude into the personality  
which never plots and schemes and speculates.  
~~And~~ According to how much it experiences the  
true personality is the sight revealing and the  
impression tangible and sustained. We then  
perceive through the personality which is always  
mature and unchanging, it being the highest  
expression of the immature, the usual and change-  
able personality.

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That terribly confined self is only to be  
pleased when the desires and preferences of its  
placated  
conditioned nature are satisfied. Everything else  
it resists with reactionary force and vexation.  
The blind ways of its conditioned thinking do  
not lend themselves to change, far less to  
growing. It is with an almost static sight that  
this ego sees itself in life.

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But as a person sees into this ego and, by constant seeing learns at last to survive without being enslaved to it, he obtains consciousness of his real self. We owe ~~it to ourselves to find~~ out about ourselves. And when we are willing to perform this duty to ourselves, then we shall also perform our duties to others. But to be willing is not easy.



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The sights a man sees may be great, but the experiences he derives from them may be quite small. His experience of events will be decided by the immediate development of his personality which means that people are affected by everything as their immediate development is. This has much importance because experience will often bring out the weakest instead of the best, the most desirable expressions of the personality, again, according to its development. But for certain natures, the experience of the worst must precede their active realization of the personality's best.



However the worst should in every case be  
connected with great onlooking without which the  
mind cannot become accustomed to discrimination.  
*only through discrimination can*  
~~which makes~~ the best, the action realized as  
universal interest, <sup>be</sup> ~~distinct~~ <sup>ed</sup> ~~uishable~~ from action  
performed with selfish interest.

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<sup>wise</sup>  
and of course where the parent or teacher is present  
to protect ~~that~~ <sup>to over-protect</sup> ~~the~~ <sup>expression of the</sup>

?  
In some instances, the worst is necessary for development, more so than the forcing of better qualities which, in the absence of parallel feeling and experiencing, can only represent the ~~and fictitious~~ <sup>and</sup> virtue and practice of superficial action. But the assumption of these <sup>must</sup> produces more violence - and that without any result beyond the repetition of different versions of the old violence - than the violence and upheaval which is an inevitable part of the experience of learning about one's worst nature.

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<sup>when</sup> Any forced improvement <sup>is demanded of my nature, etc.</sup> ~~in the~~ performances of  
~~these natures would~~ <sup>are bound to be</sup> be superficial <sup>one</sup> because the  
discrimination gain from insight into the various  
forms of error has not yet been gained; consequently  
~~are~~ more desirable behavior of the consciousness  
does not actually <sup>really</sup> though there <sup>is</sup> may be its outward  
approximation.

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*into this or that case*

There is always much emphasis upon insight, but none upon self-experience which treats with the practical application of insight. How can insight exist or have any meaning, any realistic application without the evidence supplied by self-experience? This illustrates how we use terms without familiarizing ourselves through personal experience with their meaning. We will also impose these terms upon others as part of their education, insisting that they speak as though they, too, knew something about them.

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*Insight as a synonym for accuracy of intelligence is  
not an <sup>apparently</sup> self-insight, whenever we see or know, we see and  
know through the self. And whenever we discover through  
the exercise of insight, we discover because it leads  
upon our interest in knowing ourselves. Whenever we look, we  
see the self; a different manifestation of that self but  
yet of the same essence. Therefore insight is but  
self-insight; the quality of insight to which we refer  
as intelligence is but a reference to our attainment in  
knowing ourselves. Intelligence in solving problems is then  
a measure of our attainment in solving the problems  
which is ourselves.*



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One does not become good without <sup>observing</sup> ~~observation~~ of  
the self; one is not ignorant nor does one become  
so without <sup>skipping the observation of the self.</sup> ~~not~~ observing.



<sup>order</sup>  
~~habits~~ which then culminates in voluntary acts of discipline. Though  
eminent authority advises us that we must begin first in the family,  
<sup>as</sup> then in the classroom and ~~with the collaboration of the church~~ "to <sup>material</sup> lay  
~~the foundation of~~ those habits of manners and of mind which <sup>go to</sup> make <sup>up</sup> the  
well-disciplined human <sup>being</sup> character,"<sup>2</sup> such procedure is utterly futile  
for it relies upon method-teaching routines, <sup>or insist upon dogmatic,</sup> upon ~~prescriptions used~~  
~~in family and school~~ that cram the mind with vacuous ideals whose  
effectiveness is wrongfully read into them. The result is encouragement  
of outward examples of propertious deportment <sup>which are utterly unreliable</sup> ~~which emanate not from~~  
<sup>because they do not emanate from</sup>  
an inward refreshing of consciousness, that is, from the accurate  
placement of a behavior in consciousness.

<sup>P248</sup>  
~~Now if~~ actions are not connected with their proper element, con-  
sciousness, they become ~~useless~~ as progressive factors. ~~In other words,~~  
behavior without awareness is a <sup>useless</sup> ~~vapid~~ behavior because it is void of  
conscious guidance <sup>and hence led by the</sup> mechanisms of customary  
<sup>P249</sup> routines and habit-performances which hold in themselves no depth of  
intellect. <sup>where there is no</sup> Depth of intellect is <sup>there can be no</sup> ~~never without~~ character and is ~~thus~~  
~~productive of all~~ <sup>any way</sup> the natural and constructive forces referred to by  
various names of virtue which should, but <sup>do</sup> ~~rules us not.~~

<sup>P250</sup>  
~~Words about~~ good and bad behavior, once they become objects of  
~~sincere consideration in learning,~~ <sup>where there is</sup> ~~are largely discarded as repre-~~  
~~sentative~~ <sup>divine</sup> of tainted thinking with condemnatory implications, <sup>was learning</sup> ~~for then~~  
<sup>no amount</sup> there is no cause for the one to be hidden and the other elevated to  
pinnacles of praise. It is <sup>through</sup> ~~then~~ the <sup>severe</sup> sheer effort to understand what  
makes the undesirable undesirable, that is, what the nature of the  
undesirable is and what it does to and with us, <sup>we are helped not</sup> ~~which helps one not to go~~

2. Nicholas Murray Butler, Annual Report, Columbia University Press,  
New York, 1943.



\* Trying to accomplish by external methods of discipline what can only be done through personal seeing of the importance and desire for self-discipline.

P. 250 It is an error of tragic consequence to propose, as so many do, that discipline should begin with the <sup>imposing</sup> ~~imposition~~ of habits of external order. <sup>But by this, the repetition of habit performance are</sup> ~~that are~~ supposed to eventually produce an appreciation of these

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P. 250 eternally after it. And so, in like manner, we learn to maintain the truly virtuous but not by declaring law against the one on behalf of the others.



## Discipline

Discipline is obedience through realization, not assent through coercion by which most people's lives are governed. <sup>Coerced obedience is</sup> In this, there is but imposed thinking and doing, <sup>which</sup> <sup>in man</sup> resulting in mechanical thinking and doing whose consequences are <sup>quite lacking in</sup> not clear and intelligible <sup>the so</sup> as far as conscious understanding is concerned. (A)

<sup>P. 251</sup> ~~But~~ Not knowing about the ins and outs of discipline, we <sup>will often</sup> speak of it as <sup>a</sup> process which limits whereas in reality it is a means towards broadening and equilibrating all human activities. All <sup>that</sup> it does is <sup>of</sup> educate <sup>our activities</sup> them to be free <sup>and not</sup> instead of licentious in motivation and outcome.

~~That is why~~ Discipline is <sup>therefore</sup> the basis, ~~the~~ ground from which one ascends toward intelligent liberality of behavior. But in our misconception and ~~misinterpretation~~ <sup>see</sup> of discipline, we ~~take~~ true discipline <sup>instead of enhancing</sup> to be <sup>of limits</sup> forbidding to freedom, instead of enhancing freedom of living while every undisciplined expression of <sup>the</sup> a mind <sup>what is in</sup> in stupor <sup>is</sup> upheld as such. (A2)



~~The thing is to have awareness of what one is doing as a simultaneous accompaniment of the doing.~~  
All experiencing comes down to one problem, and that is clarity which cannot but be of that permanent good all our actions seek but do not attain. It becomes evident that more than sporadic inspirational moods toward proper action are required.

~~by the authority of hearsay~~  
Not goodness or badness, but clearness by the authority of one's own experience leads to the only proper expression of any <sup>thought.</sup> action.

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